

CAUSES *of*
The ISTIGHFĀR
موجبات الاستغفار



SHAYKH NĀSIR AL-FAHD

موجبات الاستغفار

The Causes of Istighfār

A Treatise Encompassing the Slave's Everlasting Need for Allāh's Forgiveness

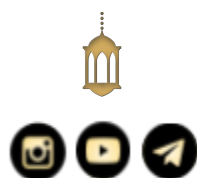
Written by:

The Noble Shaykh

Nāsir Ibn Hamad Al-Fahd

(فك الله أسرہ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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Please note: Unless stated otherwise, all footnotes included within this work are additional benefits from [Shaykh Ahmad Musa Jibril's elucidation](#) on this book or the translators.

Biography of the Author

The Noble Shaykh Nāsir Al-Fahd

He is Nāsir bin Hamad bin Humayn al-Fahd from the Faraheed from the Asa'idah, from al-Rawaqah from 'Utaybah, whose ancestors go back to the tribe of Bani Sa'd bin Bakr bin Hawāzin from 'Adnān who were from those that nursed the Messenger (صلى الله عليه وسلم). His mother is Nura al-Ghazziy and her lineage goes back to the clans of ad-Dawasir.

His family's place of residence was in al-Thuwayr, and it is from the villages of al-Zulfī, and his father *Shaykh* Hamad Ibn Humayyin moved to Riyadh to work with *Shaykh al-'Allamah* Muhammad Ibn Ibrahim (رحمه الله), so he stayed with him for 18 years until he passed away.

Birth and Upbringing

He was born in Riyadh in the month of Shawwāl 1388 and that is where he was raised. After he completed his Secondary education, he began studying Engineering in Al-Malik Sa'ud University, and he was outstanding in it and the top student. And when he reached the 3rd year (of Engineering studies), he discontinued, so he transferred from it to the College of Shari'ah in The Islāmic University of Imam Muhammad Ibn Sa'ud. And he memorised the entire Qur'an in 3 months at the age of 24, and he wrote on the first paper (page) from his Mus'haf that he was memorising from:

Accomplished - with the Praise of Allāh and His Success - the completion from it (i.e., the Qur'an) and memorised from cover to cover in a single achievement after 'Asr on Sunday 29/11/1412 from the Hijrah of the Mustafah (صلوات الله وسلامه عليه), and the beginning of its memorisation was in the beginning of Ramadan in the same year, and all Praise belongs to Allāh who by His Praise the righteous deeds have been accomplished.

His Teachers & Study

He studied in the College under a group of teachers, most popular of them:

Shaykh 'Abdul-Azeez bin 'Abdullah ar-Rajihi

Shaykh 'Abdul-Azeez bin 'Abdullah al-ash-Shaykh

Shaykh Salih al-Atram

Shaykh 'Abdullah ar-Rukban

Shaykh Zayd bin Fayyad (رحمه الله)

Shaykh Ahmad Ma'bad

And many others.

He was given an Ijazah in the college in the year 1412 AH finishing the top of his class. He was requested to study at the College of Shari'ah and Usul al-Deen again, so he chose Usul ad-Deen; Department of Creed and Contemporary Sects. He was also appointed as an Ustadh (teacher) in Thailand, and he debated a Jahmi over there. He gained victory over him and the audience applauded him.

He exerted efforts at the time in pursuit of stockpiling books, reading and researching, and he was very fond of reading. His son (Mus'ab Ibn Nāsir al-Fahd) said, "I did not see him for a single hour at home without a book (in his hands), and he would take a book with him to the car and read it at the traffic lights, and if I were to say he reads 15 hours a day, I would have grievously wronged him unjustly."

He excelled & proved to be outmatched in most fields of the Shari'ah; In 'Aqeedah and what is connected to it, Hadith, Rijal (the science of determining the reliable from the non-reliable narrator), Fiqh according to all of its Schools of Thought, Usul al-Fiqh, and Fara'idh (inheritance). He has an exceptional ability to derive rulings and to make conclusive statements.

He is also a Scholar of History and Genealogy as *Shaykh* Walid al-Sinani (أحسن الله فكاكه) was asked about some of the genealogies - as he is an expert in Genealogy who is unrivalled - he replied, "Ask that As'adi" meaning *Shaykh* Nāsir al-Fahd.

His son said, "And some professors of 'Aqidah in the Imam (Muhammad Ibn Sa'ud) University have informed me, they said: 'Your father was my peer in studying {Masters Degree}, and he was the most intelligent man among us by heart, and the

quickest to memorise and understand, and there's nothing to criticise from him except for his harshness."

He also said, "And it has reached me that an Ustadh (teacher) in the Creed Department said to his students one day: 'There was a man in our department who had a lot of misconceptions, and no one was able to stand up to face him except for Nāsir al -Fahd.'"

His Writings

He has written many books and articles, including:

- The Choices and Opinions of Shaykh al-Islam in Grammar and Morphology (Printed)
- The Notification of the Oppositions of (the Book) *al-'Itisam* (Printed)
- Establishing the Evidence for the Obligation of Breaking the Idols
- The Exposition Regarding the Disbelief of the One That Assists the Americans Part One: The Campaign Against Afghanistan
- The Exposition Regarding the Disbelief of the One That Assists the Americans Part Two: The Campaign Against Iraq
- The Clarification of the Danger of the Peace Process Against the Muslims
- The Ascertainment of the Issue of Clapping
- Notices Concerning the Books of (Hadith) Checking for Kitab at-Tawheed
- The Censure in Clarification of What the Bayan al-Muthaqqafin Contains of Falsehood
- *Jarh wat-Ta'dil* According to Ibn Hazm adh-Dhahiri
- The Ruling Upon Alcohol Based Perfumes
- A Refutation Against the Rafidah in their Accusation Against the Companions Tampering With the Qur'an
- A Letter to a Modernist
- A Treatise on the Ruling of Singing the Qur'an
- A Treatise in Refutation Against the Misconceptions of the *Murji'ah* Taken From the Words of *Shaykh* al-Islām Ibn Taymiyyah (رحمه الله)
- A Treatise Concerning the Shortening of the Travelers (Prayer) Behind the Resident (Imam)
- A Treatise Clarifying the Legality of Harshness Against the *Rafidah*

- Biography of *Shaykh* Muhammad ibn Ibrahim al-ash-Shaykh (رحمه الله) (Printed)
- Protecting *Majmu' al-Fatawa* from Misprint and Typographical Errors (Printed)
- The Islāmic Video and 'Islāmic Alternatives' (Printed)
- Refuting the Doubts of Hasan al-Maliki
- The Clothing of a Woman in front of Other Women
- A Summary of the Falsehoods of al-Qardawi
- Encyclopedia of the Settled Families of al-Asa'irah Clan (Printed)
- The Methodology of the Earlier Scholars in the matter of *Tadlis*
- The Stances With the Stances (A Refutation Against Some of the Comments of the Modern-Day *Murji'ah* Made Against the Book at-Tibyan)
- The Legality of Using Weapons of Mass Destruction

And other beneficial essays and works.

Imprisonment & Trials

In the year 1415 AH he was arrested and entered al-Ha'ir prison, and he remained in that prison for 3.5 years and was released in the year 1418 AH. After he was released, he became active on the Internet but he later turned away from it, due to the time restraint. As the visitors were increasing in numbers, and he wasn't able to make time for it, he organised a gathering at his house on Saturday and Tuesday every week between Maghrib and 'Isha', which revolved around mentioning new Hadiths and Reports, and the gathering was getting crowded to the extent that all sides (of the room) was filled up with people, so they would have to make a row right in the mid-point of the gathering (in-line with the *Shaykh*).

When Allāh tested the Muslims with America going to war with Afghanistan, the *Shaykh* exerted efforts to incite the believers to support their brothers and warning them from allying with the *Kuffar* against the Muslims, and he did not change his stance until he was wanted (by the Saudi Taghut government), then he was imprisoned in the year 1424 AH. Since then the *Shaykh* has been in solitary prison, and he is prevented from seeing his family or speaking to them.

Allāh has opened up for him in prison from His blessings, and increased him in an abundance of knowledge. For instance he completed the memorisation of the 9 books of Hadith from the 'Yahya compilation', and he memorised a good number of

Books and Mutun. He also read *Majmu' al-Fatawa* six times and he authored 85 Treatises. Furthermore he made the Usul al-Fiqh and Usul al-Tafsir of *Shaykh al-Islām* (Ibn Taymiyyah) into a poem consisting of more than 800 lines of poetry.

A brother who recently got released from prison said: Verily, some of the soldiers would say, 'What is with this brackish guy - he intends *Shaykh Nāsir* - he sleeps for 4 hours, and spends the rest of his time praying and reading!'

Prison Conditions

Shaykh Nāsir al-Fahd was put through extreme conditions in prison by the Saudi government such as solitary confinement, mental and physical torture, isolation from the other prisoners and acts of humiliation were committed against him. Does a man who memorised the *Kutub at-Tis'ah* (the nine books of Hadith: Bukhārī, Muslim, Abū Dawūd, Tirmidhi etc.) deserve to be treated in such a manner?

For more information see, *Shaykh Nāsir al-Fahd Prison Conditions* by *Shaykh Ahmad Musa Jibril*.

Praise of the Scholars for Him

Al-'Allamah Hamoud bin Uqla ash-Shu'aybi (رحمه الله) said in his commendation for (the book), '*The Exposition Regarding the Disbelief of the one that Assists the Americans*': "And the *Shaykh*, Nāsir al-Fahd, may Allāh grant him success, has many blessed efforts, for he has taken part and expended effort in giving victory to the truth and its people and repelling falsehood and its people. He has confronted them in many well-known books and essays. We ask Allāh to write for him a goodly reward and keep him firm upon that."

His son said, "And some of our brothers have informed me, stating: 'Whenever the brothers would come to *Shaykh Hamoud ash-Shu'aybi* with a misconception for him to respond to, he would reply: Has *Shaykh Nāsir* responded to it?'"

Shaykh al-Muhaddith Sulayman ibn Nāsir al-Alwan said (in the same place), "So may Allāh strengthen this *Shaykh*. How good it is that which his hands have written! It is worthy of a good reception from the People of Knowledge and seekers of the truth. So without further due, this is the book that has actualized 'Aqeedah and Fiqh upon the path of those that have passed from the Imams of guidance and the People of Knowledge and Taqwa."

He also said, “And he is from the expert memorisers of knowledge, and he has vast knowledge in many sciences, and he was oppressed in his prison-cell severely.”

Shaykh al-Muhaddith 'Abdullah as-Sa'd said, “And I have previously looked at other essays authored by *Shaykh* Nāsir al-Fahd, and I have found all of them to be beneficial, firmly established upon following what the Qur'an and Sunnah has alluded too, taking a path in accordance with the Methodology of the Righteous Predecessors, this is what we see him to be, and only Allāh, the Exalted, knows his true merits.”

May Allāh the Most High protect the *Shaykh*, free him from the jail of the tyrants and continue to let the Muslims benefit from his knowledge.

— Adapted from a biography written by at-Tibyan Publications and by a biography written by his son Mus'ab Ibn Nāsir al-Fahd (may Allāh hasten their releases)

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allāh, and may the peace and blessings of Allāh be upon The Messenger of Allāh.

To Proceed:

It has been proven in Sahīh Al-Bukhārī on the authority of Abū Hurayrah (رضي الله عنه) that The Messenger of Allāh (صلى الله عليه وسلم) said, ***“By Allāh, I seek the forgiveness of Allāh, and repent to Him more than seventy times in a day.”***¹ and Muslim narrated from Al-Agharr al-Muzani (رضي الله عنه) that The Messenger of Allāh (صلى الله عليه وسلم) said, ***“O people, seek repentance from Allāh. Verily, I seek repentance from Him a hundred times a day.”***² And at-Tirmidhi and Abū Dawūd narrated, with a good chain, that Ibn ‘Umar (رضي الله عنه) said ***“In one sitting of the Messenger of Allāh (صلى الله عليه وسلم), one could count that he said a hundred times, before he would get up:”***

Rabbigh’fir lī wa tub `alayy innaka antat-Tawwābul-Ghafūr

*O my Lord, forgive me, and accept my repentance. Verily, You are the Oft-Returning, the Most Forgiving.”*³

And the textual proofs on this matter are numerous. This is The Messenger of Allāh (صلى الله عليه وسلم), The Best of Creation and The Master of the Prophets, and Allāh had forgiven for him his past and future sins, yet this was his way⁴ in Istighfār⁵, he persisted in it, and he commanded his ‘Ummah to [perform] it - which indicates the slave’s dire need for it. Indeed, Istighfār is one of the daily routines which is not befitting of the Muslim to neglect, and it is upon him to increase in it as much as he is

¹ Al Bukhārī (6307)

² Muslim (2702)

³ At Tirmidhi (3434)

⁴ The Prophet (صلى الله عليه وسلم) used to offer night prayers till his feet became swollen. Somebody said to him, "Allāh has forgiven you, your faults of the past and those to follow." On that, he said, "Shouldn't I be a thankful slave of Allāh?" Sahīh al-Bukhārī 4836

⁵ Seeking forgiveness from Allāh

able to. For it is - by the will of Allāh - from among the greatest remedies for the diseases of the hearts and the illnesses of desires and doubts. And the laymen, rather [even] the majority of *Ahlul Khayr*⁶, limit the reasons of [doing] Istighfār to some sins and not others besides those, not due to their underestimation of [the seriousness] of those [other matters], but rather due to their lack of knowledge, or because [those matters] were hidden from them, or due to their mindlessness of them. And if a person cannot exactly diagnose the sickness, he will not be able to make [proper] use of the cure⁷, and perhaps his medicine may be what kills him, while he does not know. Therefore, I have written this concise treatise titled, "*The Causes of Istighfār*," so that the slave may know that no matter what [level] he reaches of 'Ibādah⁸ and Taqwā⁹, he will always be in desperate need of it (Istighfār) in all his situations - for the entirety of his life. I ask Allāh سبحانه that it be sincerely for His Honorable Face and that the Muslims are benefited by it.

⁶ People of Uprightness

⁷ i.e., the diseases that need to be diagnosed are the topic of this book, the cure being Istighfār

⁸ Worship

⁹ Piety

الموجب الأول: القصور الأصلي للبشر

The First Cause: The Innate Deficiency of Humans

Indeed, it is not possible for the creation to praise Allāh as He deserves to be praised, or to worship Him as He deserves to be worshipped, as is befitting of His Glory (سبحانه و تعالى). And even if this was facilitated for them (worshipping Him as He deserves), then it is He سبحانه who blessed them with this facility. And with that, if the slave was to immerse his entire life in 'Ibādah and obedience to Allāh, it still wouldn't fulfill the due right of Allāh تعالى. Nevertheless, He سبحانه is pleased with His slaves in the little amount of deeds - whose [performance of] does not cost [them] more than what they are able to bear, nor do they occupy [much of] their [overall] time, as it was narrated in the *Sahīhayn* by Abū Hurayrah (رضي الله عنه) that The Messenger of Allāh (صلى الله عليه وسلم) said, **"The good deeds of any person will not make him enter Paradise."** (i.e., None can enter Paradise through his good deeds.) They (the companions) said, 'Not even you, O Allāh's Messenger (صلى الله عليه وسلم)?' He said, **"Not even myself, unless Allāh bestows His favor and mercy on me."**¹⁰ And despite His Self-Sufficiency over His slaves, and their poverty and need to Him, He has bountifully Bestowed upon them the utmost generosity, as was narrated in Muslim from Abū Dharr (رضي الله عنه), that The Messenger of Allāh (صلى الله عليه وسلم) said, **"Allāh عز وجل says, "He who comes with goodness, there are in store for him ten like those and even more than those. And he who comes with vice, it is only for that that he is called to account. I even forgive him (as I like) and he who draws close to Me by the span of a palm I draw close to him by the cubit, and he who draws close to Me by the cubit I draw close to him by the space (covered) by two hands, and he who walks towards Me I rush towards him, and he who meets Me in the state that his sins fill the earth, but not associating anything with Me, I would meet Him with the same (vastness) of pardon (on My behalf)."**¹¹

¹⁰ Al Bukhāri (5673)

¹¹ Muslim (2687)

Even though the 'Ibādāt¹² don't take up the slave's [overall] time except a small amount, and even though his age in comparison to the age of the Dunya is very short, and even though this entire Dunya in comparison to the Ākhirah is like the blink of an eye, Allāh سبحانه still rewards His slaves for those simple deeds completed in their short lifespans with that which no eye has seen, no ear has heard, and no human heart has ever perceived, in a Garden as wide as the heavens and the Earth, that lasts eternally. To the point that even the person with the lowest status among the people of Jannah - and none of them are dishonorable - is one who has ten times the likes of the Dunya - as was narrated in the Sahīh¹³ - and this is not the place to elucidate on this matter, rather the goal is to bring attention to it. So, when the slave comes to know of the deficiency of his deeds in comparison to what Allāh deserves of worship, and [his deficiency] in comparison to what Allāh will give him on *Yawm Al-Qiyāmah*¹⁴ of reward, he will recognize his intense need for Istighfār.

¹² Plural of 'Ibādah

¹³ Muslim (186), At Tirmidhi (3198)

¹⁴ The Day of Reckoning

الموجب الثاني: التقصير في الأعمال

The Second Cause: Deficiency in Deeds

Allāh سبحانه has commanded his slaves with obligations, acts of worship, and responsibilities that are well known, and not a single person can be found carrying out these acts the way The Messenger of Allāh (ﷺ) was seen [carrying them out], either due to the lack of ability, or lack of knowledge, or excessive negligence, or [due to] reasons other than that. Therefore, no deed is free from deficiencies - whether the deficiency is a little or a lot - as such, deeds can undeniably be corrupted, or their reward lessened from what contaminated them of *Riyā*¹⁵ during its performance, or *'Ujb*¹⁶ after [its completion]. For that, Istighfār was legislated after 'Ibādāt to compensate for the deficiencies in [their performance], as was narrated by Thawbān (رضي الله عنه) in Sahīh Muslim that when The Messenger of Allāh (ﷺ) finished his prayer he begged forgiveness three times.¹⁷ And as Allāh تعالى said,

﴿ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

*"Then depart from the place from where [all] the people depart and ask forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful."*¹⁸

And as was narrated in the Sahīhayn on the authority of Ibn 'Umar (رضي الله عنه) that when The Messenger of Allāh (ﷺ) returned from Hajj or 'Umrah he used to say:

Ā'ibūn, tā'ibūn, 'ābidūn, sājidūna lirabbīnā hāmidūn

¹⁵ Showing off

¹⁶ Internal pride, having vanity. The author here is referring to one who sees himself high and above with an eye of honor and self glorification due to an 'Ibādah (worship) that he did.

¹⁷ Muslim (591)

¹⁸ Al Baqarah: 199

*We are returning repentant, serving, prostrating ourselves before our Lord, and expressing praise.*¹⁹

And as Allāh mentioned in the last Ayah regarding *Qiyām Al-Layl*²⁰ in Surat Al-Muzzamil,

﴿وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

*"And seek forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful."*²¹

And as Allāh said,

﴿وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾

*"and those who seek forgiveness before dawn."*²²

And (with regard to this Ayah) some of the people of knowledge have said that it (seeking forgiveness) is [to be done] after finishing *Qiyām Al-Layl*. And just as The Messenger of Allāh (ﷺ) concluded his life - [a life] that was full of Da'wah and Jihād and goodness - [he did so] with Istighfār, as it is narrated in the Sahīh from A'isha (رضي الله عنها), she said, "The Messenger of Allāh (ﷺ) before his death recited often:

Subhānaka-Allāhumma wa bihamdika astaghfiruka wa'atūbu 'ilayk

*"Glory be to Allāh and praise be to Him; I seek forgiveness of Allāh and turn to Him in repentance."*²³

¹⁹ Abū Dawūd (2770)

²⁰ Standing the night in prayer

²¹ Al Muzzammil: 20

²² Aal Imrān: 17

²³ Muslim (484)

And the proofs [on Istighfār after deeds] are plenty. So increasing in Istighfār after [the completion of] deeds is a compensation - by the will of Allāh - for what occurred in them of deficiencies and imperfections.

الموجب الثالث: الذنوب الوجودية الظاهرة

The Third Cause: The Existential Apparent Sins

They are the well known sins, “The Apparent Forbidden Matters”, like Zinā²⁴, Ribā²⁵, theft, transgression against others, and the instances of the diseases of the tongue which are widespread between the creation like lying, backbiting, slandering, obscenity in speech, and other than that. These sins are well known to the people, to the extent that most of them limit [the reasons for] Istighfār to these [matters], due to their ignorance of the other [causes of Istighfār]. So you will find he whose heart is alive amongst them increasing in Istighfār after he commits something from these [sins], yet he neglects Istighfār for the other cases (mentioned) despite his need of it. [When] rather, it may be that his need for it (Istighfār) in the other cases is greater, as it will come to be known.

²⁴ Illegal sexual intercourse

²⁵ Interest/Usury

الموجب الرابع: الذنوب العدمية

The Fourth Cause: The Sins of Negligence²⁶

And [what] I mean by this [negligence] is “abandonment” (of that which Allāh ordained). For example, if the slave commits a sin by his hand or tongue he recognizes it, and seeks forgiveness from it if Allāh enables him to. However, he is often heedless of the sins that are recorded for him that his limbs did not [physically] commit, rather his sin in this was due to his abandonment of matters which Allāh ordained upon him. And the majority of [these sins] is with regard to the rights of others, like the rights of the parents, the spouses and the children, the relatives and neighbors, and the rights of a Muslim upon another Muslim. And [also] the likes of Enjoining Good and Forbidding Evil, for a long period of time may pass upon the Muslim in which he does not enjoin [some] good that is missing, nor forbid an evil that he sees. Rather it may be that he regularly sees many vices and forgoes changing it with his hand or tongue - regardless of his ability to do so. He may even become accustomed to them from the constant exposure, to the extent that he does not denounce them even in his heart - and that is the weakest of faith.²⁷ And all of these matters are sins that are recorded for him while he is unaware.

²⁶ These sins are the opposite of the previously mentioned sins. The Third Cause is sins that people commit while they are mindful, whereas this cause addresses the sins committed due to being mindless of that which Allāh ordained upon them. These sins are not as clear and apparent to people as the previous sins.

²⁷ Abū Sa'eed said: "I heard the Messenger of Allāh ﷺ say: 'Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart- and that is the weakest of Faith.'" [an-Nasa'i 5008]

الموجب الخامس: الذنوب الباطنة

The Fifth Cause: The Inner Sins

And they are the diseases of the heart, like arrogance, 'Ujb, haughtiness, envy, hatred, and other than that. And these diseases can grow until they become like mountains [in size], and can shrink until they become small like an atom. [It is rare for a] heart to be [completely] free from any of these [diseases].²⁸ The danger of these sins materialize in what follows:

1. Many people are heedless of them - even the righteous²⁹ [slaves]. You may find a slave who appears upright, directs himself by obeying the *Shar'*³⁰ of Allāh, fears Allāh in the outward sins - yet he is tried with something from these diseases in his heart, [whether it is] one [disease] or multiple.
2. These diseases of the heart will always exist unless Allāh purifies [the heart] from them.
3. They can affect the entire body, as mentioned in the Sahīhayn on the authority of An-Nu'mān Ibn Basheer (رضي الله عنهما), that the the Messenger of Allāh (صلى الله عليه وسلم) said: **"Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt the whole body is corrupt, and hearken it is the heart."**³¹
4. Some diseases are scarce in amount [with] great [consequences] - small yet catastrophic. Like arrogance for example, for it has come in

²⁸ i.e., The diseases of the heart are always present, they are either subdued with *Tazkiyatul-Nafs* (Purification of the Soul) or left to fester and grow

²⁹ Many of those who appear righteous stay clear from the obvious sins (that were previously mentioned in the third cause, but they manifest diseases in this category at various levels - and sadly they are widespread amongst Tulāb al-'Ilm (students of knowledge).

³⁰ The command of Allāh, His (سبحانه و تعلى) Shariah

³¹ "I heard Allāh's Messenger (ﷺ) as having said this (and Nu'man) pointed towards his ears with his fingers): What is lawful is evident and what is unlawful is evident, and in between them are the things doubtful which many people do not know. So he who guards against doubtful things keeps his religion and honor blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things God has declared unlawful are His preserves. Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt the whole body is corrupt, and hearken it is the heart." [Muslim 1599]

Sahīh Muslim on the authority of Ibn Mas'ūd (رضي الله عنه) that the Messenger of Allāh (ﷺ) said: **"He who has in his heart the weight of a mustard seed of pride shall not enter Paradise."**³² This is evidence that [possessing] this small amount [of arrogance] is of the *Kabā'ir*³³ - for it is followed by a severe punishment (Hellfire).

5. The most dangerous [reason] is: It is so often hidden that it goes unnoticed by its owner. Undoubtedly, diseases the size of a "mustard seed" cannot be detected by the person even if it was this size alone - not combined with anything else. So how would it be if the [heart] was crowded with other matters like "emotions and various feelings,"³⁴ which ultimately leads to the concealment of these diseases? [One] will not be able to detect it despite its presence.³⁵

³² Muslim (91)

³³ Major Sins

³⁴ Factors that enable other diseases of the heart

³⁵ (Author's footnote:) And from here the mistake is known, from the one of *Ahlul 'Ilm* (the people of knowledge) who mentioned that *Al-'Isbāl* can be [for reasons] other than *Khuyalā'*. And his argument in this matter, is that this *Khuyalā'* does not cross the mind for many of the *Musbilēn* - and this is false. It is not necessary to find [this *Khuyalā'*] in the heart so that the one doing so (*Isbāl*) may feel it. For *Khuyalā'* is not [confined] to one level. Rather, it [consists of] - like other diseases - levels. And the desistance of the *Musbil* to roll up his garment while he knows of the severe punishment regarding *Al-'Isbāl*, is due to "*Khuyalā'*" - regardless if he does not call it such. And I have written about this in a treatise in response to Ash-Shawkānī (رحمه الله تعالى), regarding this issue, may Allāh make its publicization easy. [End of author's footnote].

Al-'Isbāl: the trailing of a man's lower garment, shirt, or turban arrogantly.

Khuyalā': Haughtiness/pride, self deluded vanity

Musbil: One who commits *Isbāl*, pl. *Musbilēn*

Regarding the prohibition of *Isbāl*: Ibn 'Umar (رضي الله عنهما) reported:

The Prophet (ﷺ) said, **"On the Day of Resurrection, Allāh will not look at one who trails his lower garment, Qamees or turban arrogantly."** [Abu Dawūd and An- Nasā'i]

Al-Bukhārī reported that the Prophet (ﷺ) said: **"Whatever of the *izār* (lower garment) is below the ankles is in the Fire."** (al-Bukhārī, no. 5787)

Hudhayfah said: "The Messenger of Allāh (ﷺ) took hold of the muscle of my calf (or his calf) and said, **This is where the *izār* should stop; if you insist, it may be lower, but it should not reach the ankles.**" [Reported by al-Tirmidhi, who said this is a Sahīh hasan hadith; see Sunan al-Tirmidhi, 1783]

الموجب السادس: الذنوب الخفية

The Sixth Cause: The Hidden Sins³⁶

And they are [the sins] a slave commits while he is unaware. Examples of [these sins] are what preceded from “The Fifth Cause,” as well as the sins committed by the limbs:

1. The Hidden Shirk: And it is the slight *Riyā’* that accompanies righteous actions. And the slave can commit this abundantly, unknowingly. As such it was named ‘Hidden.’ So if it exists in deeds, it is “*Riyā’*,” and if it exists in speech, it is “*Sum’ah*”³⁷. And it has come in numerous Ahādith - that are weak - that its expiation is for one to say:

Allāhumma ‘innī a`ūdhu bika ‘an ‘ushrika bika wa ‘anā ‘a` lam,
wa ‘astaghfiruka limā lā ‘a` lam.

*O Allāh, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.*³⁸

And the evidence is his (ﷺ) saying: “**And I seek Your forgiveness for what I know not,**” which indicates how one can fall into it even if he is unaware.

2. The Hidden Desire: Just as it came on the authority of Shadād Ibn ‘Aws (رضي الله عنه) Mawqūf³⁹, and he narrated Marfū⁴⁰ - and it is not Sahīh, “O

³⁶ (Author’s Footnote:) [The difference] between “The Inner Sins” and “The Hidden Sins” are general and specific factors. For the **Inner Sins** are more general with regard to their encompassment of the hidden [sins] and their like, and more exact with regard to their specification in the sins (diseases) of the heart only. And the **Hidden Sins** are more general with regard to their encompassment of the hidden sins of the heart and limbs, and more exact with regard to their specification in the hidden [aspect of] sins only. So they are alike in the inwardly hidden sins, and they differ in other than that. [End of author’s footnote].

³⁷ Publicizing one’s deeds to impress the public, i.e., showing off by way of speech

³⁸ Al-Adab Al-Mufrad (716)

³⁹ Interrupted, i.e., attributed to the companions. It is a narration, the chain of which ends at (i.e., the original narrator is) a *Sahabi* (companion of the Prophet ﷺ) or a *Tabi’ē* (follower of the Companions), or the narration pertains to the saying or action of a *Sahabi* or a *Tabi’ē*. (Source: Mukhālafāt Al-Muta’akhirēn)

⁴⁰ Raised, i.e., attributed to the Messenger ﷺ. Everything (narrations) attributed to the Messenger ﷺ is *Marfū’*. Even if the form of delivery of such reports is indirect e.g., ‘*Anin-Nabē*... (...narrated from the Prophet ﷺ), *Qāla RasōlAllāh*... (RasōlAllāh ﷺ said...), *Annan-Nabē*... (...that the Prophet ﷺ said/did...).

remaining Arabs, The thing I fear most amongst that which I fear for you is Riyā', and the Hidden Desire." And 'Ahlul 'Ilm⁴¹ have interpreted it (the Hidden Desire) as "The Love for Leadership." And from this category is the love for fame, being mentioned, and the like.

And these two matters, "The Hidden Shirk, and The Hidden Desire," are abundant in the people affiliated with knowledge and good. Just as some of the Salaf have said, "*The last thing to cross the minds of the Siddiqīn*⁴² *is the love of leadership.*"⁴³

3. And [this] is the greatest from the aforementioned and the most hidden: It is what was confirmed in the Sahīhayn on the authority of Abū Hurayrah (رضي الله عنه) that the Messenger (ﷺ) said, "***The servant speaks words that he does not understand its repercussions but he sinks down in Hellfire farther than the distance between the east and the west.***"⁴⁴ And in another narration from Bukhāri: "***...A slave (of Allāh) may utter a word (carelessly) which displeases Allāh without thinking of its gravity, and because of that he will be thrown into the Hell-Fire.***"⁴⁵ So consider his (ﷺ) saying, "***that he does not understand***" and his (ﷺ) saying, "***without thinking of its gravity,***" so you may understand the danger of this matter. Then, respond to the following question:

How will any of us know- me or you or others - if we uttered this word during times of mindlessness, jesting, anger, or other than that, while we were careless of it - and it was written for us, incurring this severe punishment?!

We ask Allāh سبحانه to safeguard our tongues, and to cure us from [what] necessitates His Anger, and to grant us refuge with His Mercy from the Hellfire.

The *Marfu'* reports may be authentic or weak. Their grading is dependent on their respective chains of narrations (as with other narrations). (Source: Mukhālafāt Al-Muta'akhirēn)

⁴¹ People of Knowledge

⁴² Those who bear witness to the Truth, i.e., those who are truthful

⁴³ (Author's footnote:) With regards to this dangerous disease, "The Hidden Desire," I have written treatises about it as a reminder for myself first, and second, as an advice to my brothers calling others to the religion, and the students of knowledge. May Allāh make its publicization easy. [End of author's footnote]

⁴⁴ Muslim (2988)

⁴⁵ Bukhāri (6478)

الموجب السابع: الذنوب المجهولة

The Seventh Cause: Unknown Sins

The intent [of this cause is to address] that which an individual commits from sins due to their ignorance of its forbiddance. These sins can materialize by committing the forbidden acts, as well as leaving the ordained acts. This ignorance is divided into two:

1. Either due to shortcomings from the owner (of the sins committed) due to his avoidance of seeking knowledge in spite of his ability to do so. [If that is the case] then he is a sinner.
2. Or, it is neither due to shortcomings from him or avoidance (of seeking knowledge), [if that is the case] then there is no sin upon him, however he is of a lesser rank than those who do not commit these sins.

Both these circumstances merit a dire need for Istighfār - either the first for his sinfulness, or the second for his insufficiency.

Conclusion

And finally: if you ponder – my Muslim brother – upon these causes, and return to [inspecting] yourself, you will realize that you are in dire need of Istighfār and Tawbah *at all times*. And the Messenger ﷺ did not command his ‘Ummah with this except due to his compassion for them and their dire need for it. So it is upon you to increase and to persevere in it with the Prophetic supplications from the gathered prophetic supplications (Kāsihāt adh-Dhunūb)⁴⁶ – by the permission of Allāh – for example:

Allāhumma’ghfir lī dhanbī kullahu, diqqahu wa jillahu, wa ‘awwalahū wa ‘ākhirahu wa ‘alāniyyatahu wa sirrahu.

“O Allāh! forgive me for all my sins, great and small, the first and the last, those that are apparent and those that are hidden”,

and this is in Muslim narrated by Abū Hurayrah.

Allāhumma-ghfir lī khatī’atī, wajahlī, wa isrāfī fī ‘amrī, wa mā ‘Anta ‘a’lamu bihī minnī. Allāhumma-aghfir lī jiddī wa hazlī, wa khata’ī wa ‘amdī, wa kullu dhālika ‘indi. Allāhumma-aghfir lī mā qaddamtu wa mā ‘akhkhartu, wa mā ‘asrartu, wa mā ‘a’lantu, wa mā ‘Anta a’lamu bihī minnī. ‘Antal-Muqaddimu, wa ‘Antal-Mu’akhkhiru; wa ‘Anta ‘alā kulli shay’in Qadīr

“O Allāh! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O Allāh! Forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. O Allāh! Grant me pardon for those sins which I committed in the past and I may commit in future, which I committed in privacy or in public and all those sins of which You are better aware

⁴⁶ Eliminators of Sins

than me. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire and You are The Omnipotent",

and this is in Al-Bukhāri narrated by Abū Mūsa.

And the like from the [other] supplications.

I ask Allāh سبحانه, that He forgive our sins, and expiate our misdeeds, and to shelter us with His Mercy, and to complete His Blessings upon us, and that He causes us to die upon Islām, and may the mercy of Allāh be upon our Prophet Muhammad and his family and companions.

WRITTEN BY THE ONE IN NEED OF ALLAH (تعالى)

NĀSIR IBN HAMAD AL-FAHD

MONDAY, THE 4TH OF SAFAR 1434

May Allāh increase the Shaykh in reward, hasten his release, ease all his affairs, and return him to his family safe and sound. May Allāh make this attempt at translating his book a means to guiding Muslims to the straight path, and to increase in Istighfār. May Allāh accept from us, grant us His blessings, and forgive our shortcomings and mistakes, and allow Muslims to benefit from this Da'wah.

Allāhumma 'Āmīn.



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